THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."—AMOS 8: 11-12.

No. 22. Vol. LXIII. Thursday, May 30, 1901. Price One Penny.

FAITH IN DIVINE SCIENCE.

"There are more things in heaven and earth than is dreamt of in your philosophy."

THE phenomena of life in any direction is only apprehended by intelligence; things out of the range of experience are largely met by incredulity; things we have not seen or experienced, things we do not understand, or cannot comprehend, are habilitated in mystery, and even unbelief, whether in science, philosophy or religion, is mainly the product of ignorance, indifference or inexperience! To the Indian, the railroad was inexplicable; to the resident of the tropics, ice or snow would be a marvel, and any miracle is only such to the one unfamiliar with some law, which, however hidden, is yet as real, and as easily comprehended of advanced intelligence as are the simpler relationships of "cause and effect." The man who accepts nothing save that which he can personally comprehend, will never accept much; the one who depends only on those senses which take hold of material things, can never enter into the arcana of mental and spiritual phenomena, and he who deems that he can circumscribe all things, usually in that assumption, only gives evidence of limited knowledge, of mental laziness, or arrogant presumption. Furthermore, it is possible for one to be well informed as to science, business and politics; he may be a very cyclopedia of knowledge as to human history and human affairs; he may grasp the intricacies of the silver question, free trade, and all international issues; may be an ardent student—nay, a teacher in the philosophy of the world, and still be a stranger in regard to Divine philosophy, as exemplified in spiritual attainment, endowment and life; religion, with its intuitional and inspirational activities may be to him "a sealed book";

communion with unembodied or resurrected beings may be the veriest myth; faith, in its religious aspect, may be deemed superstitious, fanatical, shadowless and valueless; and yet, after all, there may be much in spirit communion, and much power and profit in the exercise of faith.

The natural man cannot discern the things of God, for "they are foolishness unto him"; unrecognizable by the common senses, yet perceived in and of the spirit, they are as tangible, as potent, as fascinating, as real and positive in action and permanence, as are the things of earth. They are, in fact, more so—"first spiritual, then temporal"; first the substance, then the shadow; first the eternal, then the transitory; first the real and then the reflex, the latter valuable in its way and time, but ever unfolding from low conditions, and developing the higher, as ordained and decreed in that economy of God, which from the depths of the infinite past evokes the best through all cycles of change, by active laws of progress as well as throughout that future which is as infinite as the past.

This is an age of inquiry, an age of individual assertion, an age of scepticism; to deny is easy, some think it manly; to repudiate old thoughts and to mock at ancient credulity, to ostentatiously throw down the old landmarks, is to be clever, and the greater the audacity the more sensational and eloquent the iconoclast may be, the more is he considered a representative of modern drift, thought and progress; to treat sacred things "without gloves"; to speak in derision of the faith of the fathers, and to ridicule religious observances, books and ministers, is counted as moral courage—"a bearding of the lion in his lair!" And yet after all, how petty are the triumphs of science; how vapid the utterances of so-called wisdom; how limited in almost all the realms of thought and progress, when contrasted with that of the surging centuries; these surely in many directions dispute the asserted modern monopoly of scientific mastery over material things. Men tell of "lost arts" in every domain of human activities; problems and practices familiar to ages long since gone are now alien to a generation claiming the effulgence of wisdom, and ever asserting that "the schoolmaster is abroad."

When Napoleon was reviewing his cohorts beneath the shadows of the Pyramids, the colossal sphinx which guarded the avenue once lined by its associates leading up to the mystic temple chambers of Egyptian Priesthood, was that day as silent and inscrutable as it had been for the "four thousand years" which the Corsican said looked down upon those invaders whose warlike passions he would have stimulated to conquest and to crime.

The same stony gaze which saluted Moses in his youth, which had faced the shifting sands, and seen the ebb and flow of Nilus, was as stolid in regard to the historic past, as are the sphinxes of Christendom in regard to the trophies and glories of ancient faith and of meridian Gospel light. The lore of Egypt and the lore of Christ are relegated equally to an ever past; the science and art of the one, and the spiritual forces of the other are deemed beyond recall, and are looked upon simply as being the elements of transitional periods, inapplicable or of doubtful utility in a more intellectual age. Materiality and spirituality are equally incompatible with an age so self-reliant as is ours; present humanity is as much at a loss to

explain the mechanical forces which built the pyramids of antiquity, as to explain or understand the spiritual forces which were exerted by faith in the less remote dawn of Christian philosophy. As there are those who doubt that any now known mechanical skill, quarried, moved or laid the ponderous tiers of gigantic stone, so there are those who doubt that any now known spiritual action wrought the marvels which have been ascribed to faith.

Upon tablets and papyrus you get glimpses of a line of Pharaohs, and from the same you glean corroborative evidence of the existence of many mighty men whose names are enshrined in Hebrew history. These latter records of antiquity, while necessarily brief, yet point out how, from Abel in the dawn, through Enoch, Noah, Abraham, Isaac, Jacob, Joseph of the morning; and so on past Gideon and Barak and Samson and Jeptha, of David and Samuel and the prophets toward the mid-day hours, that they were of those—

"Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of *cruel* mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy): they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth"; and so on from thence to the full meridian, where this same principle—faith, was lifted to mightier promise and unfolding, and undoubtedly for higher ends. The personal ministry and mission of that great High Priest, Jesus Christ, was to exemplify the character of faith, and then to initiate His disciples into its use, hence will be found the idea that even He could not do many mighty works in one locality because of the prevalent unbelief, and where this faith had an existence, "Be it as thou wilt," or "in accordance with thy faith," appeared to be all that was needed to be said by the Teacher in the way of appreciation or encouragement.

Indeed, when his intimates failed to accomplish certain things, they were quietly reminded that that faith depended upon a law, in which was involved both "fasting and prayer"; and that faith could be enlarged was surely understood of those who asked, "Oh, Lord increase our faith!" It is evident from the history that the manifestations of this principle were not as familiar at that period of Israelitish history as it had been in the days of the worthies referred to, and probably scepticism as to that past, was lurking in the hearts of religionists in the time of Jesus, as it now lurks and finds larger expression among the religious sceptics of our day.

Is there implied in this a change in the character of faith? or rather may it not be better said, that there is a true and definite faith, and there is a spurious faith; the first being "the gift of God," while the latter is of

man's invention, the product of tradition, and of "vain philosophy," consequently there is a diversity of action, and non-reliance as to result?

True faith is based on the knowledge of God; on the recognition of a revealed assurance that He is the hearer and answerer of prayer, and that obedience to law is the only guarantee of increased power. Jesus understood that law. He did nothing but what He had seen the Father do, and yet He declared that all His mighty works could be excelled by His disciples, if they were but apt and ardent pupils in that science of which faith was evidently the corner stone.

This faith was the secret of power. An advanced student said of it, that "by it the world was framed," another said that "without faith it is impossible to please God"; and the one who best understood its action declared to His apostles, "If you had faith as a grain of mustard seed, you could say to this mountain, 'Be thou removed, and cast into the depths of the sea,' and it would obey you!" Now the world looks upon this as hyperbole, as an exaggeration in accordance with eastern methods of expression, and even many of the Latter-day Saints, those who can testify to tongues and healings, and miracles, cherish oftentimes an unexpressed limit to the power of faith.

The fact that all the minutiæ of detail, intervening between cause and effect, are unknown to the multitude is not to the point, for they do not understand a thousand things in chemistry, or in natural philosophy which the thorough student is presumed to know; it is an every day occurrence in the sceptical world to hear the assertion that "nothing should be believed which cannot be understood." A common rustic asked one of these would-be-wise, if he could explain how a grass field could sustain and produce hair on the horse, wool on the sheep, feathers on the goose and so on; the reply was in the negative, and while the argument may be vulnerable to the schools, its irony may enforce an idea, when logic would be altogether at fault.

There are those in our day who insist in this way, upon the erroneous character of restored Christianity, just as some did on its first introduction; they will not believe "except they see." Thomas was well rebuked for this spirit after the resurrection of his Lord, and "show us a miracle" has been repeated before hundreds of missionary Elders everywhere in Christendom; one of these urging a sign, that "seeing, he might believe," was asked if he had ever seen his own brains; the tables thus neatly turned might be construed as "answering a fool according to his folly," nevertheless, exalted authority has said: "Blessed are they who believe, having seen, but more blessed are they who not having seen, yet believe!"

If the assertion were to be made that every principle of the Gospel is to be apprehended mainly by the action of faith, it would be no injustice to the facts; repentance is called the second principle thereof, but its nature depends largely upon man's conceptions of Deity and Divine proximity, as portrayed in paragraphs already presented on faith.

Man may have dealt unrighteously with his fellow, his heart may testify to that, and an enlightened manhood, cultivation of the moral sentiment may suggest repentance even to restoration, a tender conscience may de-

termine against further lapse as a principle of honor and of life; yet at the best this is but morality, and takes no cognizance of Divine law violated, or of that responsibility which man owes to his Creator; but faith tells of sin, transgression, penalty, and true faith in God combined with faith in Jesus Christ, realizes the necessity of "a repentance which needeth not to be repented of"; that must be efficacious, because based upon an eternal principle, through the atonement wrought out of the Savior, for all obedient subjects of His conferred authority.

Thus comes submission to the ordinance of "water baptism" for the "remission of sins"; new this may be to the novitiate, the man of "little faith" and full repentance, but having committed himself to a divine order by faith, he complies without much hesitation; he may not comprehend the law by which the blessing is secured, but he sees at least that "God's ways are not man's ways," nor does man see as He sees. Others may doubt whether there is any connection here between cause and effect, while the intelligent actor may think of the despondent Israelites bitten of fiery flying serpents; may remember how the stricken ones were simply asked to look upon the serpent of brass, created by Moses by the command of God, and that looking thus they lived. Or he may mentally turn to that little episode in the diseased life of the captain of the Assyrian host. He, by the chances of war, had taken captive a sympathetic little Israelitish maid, who, comprehending his infirmity, gave expression to her wish, "that my master were with the prophet of the Lord, that he might be healed of his leprosy." A loving, and no doubt sorrowing wife, repeated these words of stirring interest to her stricken husband, who forthwith hasted to where the Prophet dwelt, and he, without deigning to accord a personal interview to this alien dignitary, sent word that seven times dipping in the river Jordan would deliver him from his affliction. As often happens with haughty, unreflecting man, Naaman turned away in a rage, asking why the Prophet should single out the Jordan river beyond those of Arban and Pharphar (his own rivers) which he deemed "better than all the waters in Israel." Human philosophy and divine wisdom were here in conflict, but circumstances suggested obedience, and the narrative assures that after full compliance, the flesh of the stricken captain became again "as that of a little child!" It surely had to be the *Jordan River*, seven times Naaman had to be dipped; no other river and nothing less than seven times immersion would have brought the desired blessing! Can the world fathom the relation between cause and effect in either of these incidents, or in many others which are recorded? If so, then may they see the connection between repentance followed by water baptism, and the promised "remission of sins!"

Divine intelligence does, and some enlightened servants of God may comprehend this law of spiritual science, as does the practical chemist the laws of material change or force, but the great majority do not, even though they have decided ideas, and had some experience as to action and results. Many a good housewife is familiar with the making of bread, she may combine the flour and yeast, set the sponge, give it its proper time for rising, may have the oven just right, and produce the best—ah,

the most perfect bread; the chemical action of the elements used, is to her, however, unknown, and cannot by her be explained, or by one in ten thousand of her sex; experience has made uncertainty rare, yet there may be poor flour, poor yeast, unfavorable conditions for raising and for baking; the housewife who can point out beyond controversy the difficulty or apply the remedy is only to be found here and there. So in spiritual things, tens of thousands may be able to testify of the power of faith, may know that repentance toward God and man, followed by submission to the ordinance of water baptism guarantees "the remission of sins," but the inner workings of these eternal principles may be "as a book that is sealed," and yet this does not militate against the acceptance of the blessing, or that "evidence of things unseen" which is of faith, any more than the ignorance of the housewife does in regard to bread production, and the enjoyment thereof when properly received.

[TO BE CONTINUED].

MISSIONARY SUGGESTIONS.

A CONTRIBUTOR to the *New York Outlook*, Mr. Epiphanius Wilson, recently preached a sermon on missionary work, which is peculiarly timely, at a time when missionary enterprises in eastern Asia have contributed largely toward bringing about the state of affairs now existing there. He urges new methods in that kind of work, based on the teachings of the Scriptures.

Mr. Wilson finds several rules constantly violated by sectarian missionaries. One is this, that they forget that every human being, savage as well as civilized, is the child of the Eternal Father, and as such has a perfect right to worship according to the best understanding, he or she, has. This lesson, he says, is the first a missionary should learn.

The next is this, that the missionary should always consider himself the guest of the people to whom he is sent, and depend upon their kindness and hospitality. Where the preacher of glad tidings is not received as a friend, his words are wasted. The present system of subsidizing evangelists, he thinks, is entirely wrong. If the hearers refuse to support the missionary, it is a sign that they do not want him, and as they have a right to accept, or to repudiate him, they should be allowed to take their choice on their own responsibility.

Another rule which Mr. Wilson refers to as laid down by the Master is this, that in the case of persecution, the missionary is to go to another place. Persecution, he argues, is a sign that the missionary is aggravating instead of conciliating those amongst whom he has come. They look upon him as an interloper; their eyes are blinded that they cannot see; to address them further is only to drive them into acts of violence and crime. To remain would make the missionary a sharer of the blood-guiltiness of the ignorant and unenlightened pagan. Both for the ultimate success of the Gospel, for the sake of preserving the life and future usefulness of the preacher, and of saving the incensed pagan from incurring the guilt into

which his fury is driving him, it is wise and considerate to obey the injunction, "When they persecute you in one city, flee ye into another."

All these suggestions, we think, are excellent. The missionaries of the various denominations would do well to act upon them in so-called Christian as well as in pagan countries. The fact is that they too often consider themselves as invaders of foreign territory with the view of holding whatever they can take, by right of conquest. They seem to think that missionary work is merely a matter of men and money, and not the power of the word. Hence their many failures at home and abroad.

There is another suggestion, however, which is equally pertinent. It is this, that the first and most needed qualification of the missionary, is that he be called by divine authority, as were all the true messengers of God, whose names are recorded in holy writ. A missionary is either a duly accredited ambassador of the Lord Jesus Christ, sent out for the advancement of His kingdom, or else he is a pretender, a fraud. Without proper credentials, he may be an advance agent of civilization, a lecturer, a philanthropist, and so on, but not a messenger of the Gospel. The anomaly of a man claiming to have a divine mission to carry out on credentials once given to Peter, Paul or John thousands of years ago, is almost too monstrous for serious consideration. What would be the fate of a man who in our day should presume to appear at the court of King Edward, as an ambassador from the United States, on a copy of the credentials once given to Benjamin Franklin and necessary for the fulfilment of his mission?

Missionary work under the direction and authority of the court of the kingdom of heaven is the noblest and grandest in which a human being can engage. Its details are different at different times, but the general scope always remains the same. The present mission of the Church of Christ is to send out the voice of warning to the uttermost parts of the world, and to gather the hosts of Israel under the banner of Jehovah. The Lord himself is co-operating in this work, preparing the world, through wars and other visitations, for His messengers. All this work, in which the Church below and the redeemed beyond the veil are taking part, is for the preparation of the world for the advent of Him who rose in glory from the grave. It is His work. Men and women are but frail instruments. They may shout their "hosannas," and even strew the road with palms or cover it with more precious material, as the triumphant procession is moving toward the holy city, but the work of redemption must be done by Him, to whom alone belongs glory, power and dominion for ever and ever.—*Deseret News.*

God knows our needs before we ask. Then what is prayer for? Not to inform him, nor to move him, unwilling, to have mercy, as if, like some proud prince, he required a certain amount of recognition of his greatness as the price of his favors. But to fit our own hearts by conscious need and true desire and dependence to receive the gifts which he is ever willing to give, but which we are not always fit to receive. As St. Augustine has it, the empty vessel is by prayer carried to the full fountain.—ALEXANDER MACLAREN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 30, 1901.

WORKING FOR GOD.

THERE is a certain something about the work of the ministry which, while as absorbing as the pursuit of pleasure, fame or wealth, is yet essentially different, both in its methods and in its effect upon the mentality of man. In the former there is worry, anxiety and an ever-present temptation to forget the interests of others; while in the latter there is a spirit of calm and peace, even with a longing to work for the benefit of all. The one is "of the earth, earthy," it deals with things which truly "perish in the using;" the other dealing with spiritual things, and works for eternal life. The methods are different, the aim is different, the spirit is different and the results are necessarily different. God is with one, human nature with the other; the one is perfect, the other is off on a tangent for individual or selfish ends.

The satisfaction is intense and permanent in one case, in the other it is fitful, evanescent, transitory; time limits one, the other circumscribes eternity; the one leads downward, the other upward; the one is broad, generous and Godlike, the other is narrow, selfish and inharmonious with the divine attributes and every revelation of the divine character.

Yet myriads prefer the latter, the lower, the temporary, the mortal, and but few elect to work for higher, nobler things; yet probably in the heyday of youth the meanest have warm thoughts and grand aspirations; hope and good intent preponderate; right has a charm and beauty of its own, and there is a rosy glow to early life, even under the poorest conditions. But there are serpents in the path, lions in the way; temptation beckons, association perverts or weakens this dream of early years, and environment, with experience, deadens or gradually obliterates a divine ideal.

Well might it be said, that "broad is the way and wide is the gate that leads to destruction, and many there be that go in thereat." Example is contagious, young people have an air of bravado presented to them by older victims, and to laugh at a tender conscience is the music of fools; resolve is entangled by the weeds in the river of life, and an attempt to free the drowning soul from the slimy meshes of modern sin is like leading a forlorn hope.

Happy are they who have the nerve, the will-power, the moral stamina, the principle of faith in their composition, or who are taught from earliest life to feel after God, to desire truth, to practice righteousness. Salvation to such seems easier than it does to the man who must battle against

great odds and in dire extremity for the better thought. In such a struggle the Gospel is a precious thing, it is the light-bringer, the life giver, "the candle of the Lord"; by it weak men may climb to power, through it there is deliverance and salvation; fidelity guarantees divine aid, resolution is fed by that food or fuel which is not of man, all the forces of the heavens are at the command of the humblest pleader among mankind, "the prayer of faith shall heal the sick," the weakest can be made so strong that he shall surely overcome.

How often have these thoughts come as the lightning's flash to us! How often in personal experience have we been delivered, and how many testimonies have we not heard of these great spiritual achievements in the missionary field! How many have we heard express in glowing language and with moistened eye, the peace, the happiness which has come to them in the glorious work of preaching "deliverance to the captive and the opening of the prison doors" to those once bound! No joy equals converse with an honest enquirer after truth, nothing quickens effort like the leading of a convert into the waters of baptism, nor can anything give so grand a sensation as to see the marvelous manifestations of spiritual activity which is observed as the faithful believer learns his lessons of faith and duty as the days and weeks go by. No novel so stirring, no music so thrilling, no surprise so thorough to the humble stranger on a foreign shore as to hear the testimony of burning words and see the testimony of a blameless life, when exhibited by one to whom he has been the instrument of blessing and of grace.

We know how this goes, we know how the Elders feel, we know how effort and sacrifice become as the dust in the balance compared to the saving of souls! It is verily a great thing to be a messenger of Jesus Christ, a representative of that wondrous organization called "the Church"; to know the power of living truth, to sense the dignity of priestly authority, to carry the word of the Lord, and to see a man redeemed!

Trade, commerce, everday occupations become insignificant; the suspension of home affections, the sacrifice of time and means, the use of God-given talent, and the realization of many a fervid, waking dream, all tell it is better, easier, richer to work for God than to work for self, to have, as a minister, an influence far beyond that of politics, to search for the blood of Israel rather than precious ores. The happiest hours of countless testators have been found in divine service, working out the divine purpose, and helping to build that kingdom of truly living men which is to endure for ever. "He that winneth souls is wise," and "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

N.

THE annexed strictures are from a Canadian paper, and similar conditions are found in most small villages or towns in Old England, as well as in the United States. Condensation has ceased to be a virtue in Christian lands, or as far as religion is concerned, anyway.

"We need not go so far afield as China or any other place to see the octopus that is being put on the community in the name of Christian-

ity. Take any little town in Northern Ontario and you will see from four to half-a-dozen churches, none of them self-supporting, and probably never will be, eking out a spasmodic existence in an attempt to proselytize one another. There are some villages with thirty or forty families where there are four embryo sectarian churches, and such poverty reigns that even the indomitable General Booth's scouts failed to force an entrance, though they tried hard in many cases to add another tithe upon an already sect-ridden community. What a howl would arise from strand to strand in glorious Canada if the Church of Rome was to parallel itself on the people in this style! Not only so, but look at the bigoted egotism of the sectarian scribe, driving some ten miles or so from one small village to another to preach to a baker's dozen, when there are already there three editions of the same thing."

We are favored with an invitation from Joseph S. Wells, secretary of the Board of Trustees of the Latter-day Saints' College in Salt Lake City, to be present at a meeting called for May 24th, 1901. It is proposed to change the name of the College to that of "Latter-Saints'-University." We hope that with such a change all may be realized that is anticipated by the Board of Trustees, for it has proved to be a long and arduous struggle to get the Institution on the intended or anticipated platform of success. Our sympathies are with the movement, especially as for many years we were associated with it, and always felt assured that ultimately every obstacle to a broad and comprehensive education would be finally overcome.

Clerks of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

Release.—Elder Wm. H. Hill of the Nottingham Conference is honorably released to return home on the s.s. *New England*, leaving Liverpool on June 6th, 1901.

Conference Notice.—The Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints for Wales, will be held in the Castle Street Hall, 26, Castle Street, Cardiff, on June 9.

ABSTRACT OF CORRESPONDENCE.

President James L. McMurrin writes joyfully to President Lyman from Bergen, Norway, under date of May 11th, 1901:

"We have just arrived in this city from Christiania. We traveled all one night by train from our starting point to Larvig, and two days and nights by boat from there to Bergen, so you will know from this that the distance between the two points is considerable. The sea was a little rough when we started out, and some of us found it difficult to enjoy ourselves, particularly Sister Booth; but the conclusion of the journey was all that could be desired. The sea became smooth and the sun appeared in all its glory,

all of which tended to enable us to enjoy the latter part of our voyage, and to give us a proper appreciation of the charming scenery on either side.

"We spent a never-to-be-forgotten week in Christiania. We left Gothenburg on Wednesday, May 12, at 8 a.m., for the above city, and reached our destination at 8 p.m. There was a choir practice going on at the hall when we arrived, and it was a treat to hear them, especially to hear the fine anthem, in English, with which they favored us. We held eight public meetings and two of the Priesthood during our visit to this charming city. These meetings were all good, but some of them deserve special mention. This is particularly true of the young men's and young ladies' conjoint meeting on Friday night. The hall, which, as you know, is quite large, was well filled, and the program was very intelligently rendered. A finer class of people than those composing the gathering would be hard to find. It would be difficult to tell, particularly to one unfamiliar with the language, which side excelled in the rendition of their parts. I brought all the power of observation to bear that I could command to discriminate between them, but they seemed to be equally good. The sisters appeared to present their subjects quite as logically and clearly as the brethren, and as each one concluded the brethren around me would exclaim, 'that was fine.'

"Another meeting in which I was deeply interested was a monthly sacrament and testimony meeting held on Tuesday night. On this occasion the sick are administered to, ordinations and confirmations are attended to, and any other work of a similar nature is disposed of. Immediately after the opening exercises the announcement was made that if there were any persons present who desired the ordinance for the healing of the sick it would now be attended to, and about ten responded. The Conference meetings were probably the most largely attended and deeply interesting of any we have held on this entire journey. The Sunday night meeting was especially fine. The house was crowded, and not only was every seat taken, but standing room was at a premium, many of the people standing throughout the entire services. Much of the interest of these gatherings was due to the splendid singing of the Christiania choir. During the Conference they sang many excellent pieces, but the English anthems, 'Let the mountains shout for joy,' and 'Come, let us sing unto the Lord,' were the gems of the week. The success of the Conference, however, was not due to this attraction alone. There were several things that contributed to this, the main one being the ability brought to bear by President H. A. Pedersen, who has for a long time presided over this Conference. He is an intelligent and tireless worker, and what is equally good or better, he has the spirit of organization upon him, a requirement so indispensable to success, either in temporal or spiritual affairs. One thing I admired very much was his preparation for the entertainment of the missionaries when they came in from the different fields. Through bazaars and in other ways he raised sufficient means long before Conference convened to defray the expenses of every Elder for a week, so that it cost the brethren nothing for their visit to Christiania during that length of time. If they remained longer than a week they paid their own expenses. He also has the young men and women of the branch go out tracting on Sun-

days. In the Priesthood meeting one of the Elders reported that in his district an opponent had been lecturing against the Latter-day Saints, and illustrating his lecture with views. The result was, the Saints had crowded meetings, and a deeper interest in their teachings was manifest. The Elder thinks that it would be well for the lecturer to come again. Recently a new field was opened in Odalm in the Christiania Conference with most excellent results, three hundred and fifty people attended, one hundred and fifty being unable to gain admittance.

"You will remember that last spring Brother Stroberg was started out as a missionary in this Conference. He is a local Elder. The report he gave in at the Priesthood meeting indicates that he has been doing a good work. He has had the privilege of speaking in the Baptist and Salvation Army meetings, and has been kindly entertained by a priest in his district. Brother Hansen, of Christiania, gave us another evidence of his liberality by preparing a feast for twenty-five of us. The next night we were treated to another feast by the young men's and young ladies' associations. These were both fine spreads, and a fine audience arose to greet the Elders when they entered the hall to partake of the latter repast. The table was loaded with good things, and also tastily decorated with flags, plants and flowers. Our feast was made more pleasant still by the sweet singing of the choir. Eighty baptisms were reported at Conference.

"Since commencing this letter we have held the Bergen Conference. We had seven meetings in all. I noticed a commendable growth here since last Spring, an increase of members, and meetings being held in a better hall. A great many strangers attended our meetings, and the Saints did everything possible to make our stay pleasant. We wound up here with a feast also. President Garff is very earnest in his work, and is accomplishing much good. His associates, though young in experience, are energetic and making good progress.

"Sister Booth is still doing good work, and is highly appreciated. She has spoken as much as four times in some of the Scandinavian Conferences."

THE DANGERS OF DUST.

DARKNESS, damp, and dust are potent agencies of disease. Everybody recognizes this; but how many fail to adopt its precepts! If there be sermons in stones, surely the summer dust and its dangers would prove a fruitful subject for medical discourse. There is as great a difference between London and country dust as there is between the corresponding muds. Pulverized matter would be harmless enough if it were deprived of its physical property of ready diffusion. The atmosphere is laden and swarms with particulate matter of highly complex nature. Its chief peril to living beings resides in the organic constituents; largely this organic material consists of minute forms of life in a state of latency, only waiting for a spell of heat and moisture and a favorable amount of light, or it may be darkness, to awaken it into activity. The habits of individuals in every class of society, including the "masses," are not calculated to diminish, but rather to augment, the amount of organic matter in our atmosphere.

Mucus, saliva, and humor popularly known as "matter," must be discharged from the mouth and nostrils to the extent of many gallons daily, and not a little of this comes from infective sources; while we venture to think that the bulk of it mingles with the dust of our streets and courts. If, as seems not unlikely, consumption is largely caused by "germs," then a very ready theory may be advocated concerning the mode in which contagion is caught. Who can estimate the amount of mischief that the shaking of mats may have caused? How many young girls early in the morning on their way to business, so to speak, received their death blow while inspiring all unconscious of harm, some of the clouds of dust that greet them? Who can tell? The abatement of this danger and nuisance is a difficulty that almost seems insurmountable. Much may be done by personal habits of prevention.

A Botanical Miracle.—A plant that will furnish you with a tooth-pick or a pint of water; that will thrive on a diet of rotten eggs, and transmute those odoriferous castaways into dainty perfumes; that has no leaves and will sometimes turn the scale at a ton weight, that blossoms often in the dark hours of midnight, and can subsist without moisture for months at a stretch; that can protect itself from the hoofs of wild horses, and suck nutriment out of hard rocks; that will sometimes reach to a height of seventy feet, and anon may be covered with a thimble; that will provide you with a boiler for culinary purposes, or surround your estate with a hedge impervious to man and beast; that will live for centuries and yet bear blossoms that fade in a few fleeting hours; that can transform an honest man into a thief by sheer force of its weird fascination—such a plant is surely entitled to be treated with respect. The cactus is the vegetable camel of the desert. On the stony, sandy plains of Mexico, and Texas, and California, the traveler is startled by these grotesque plants, some of them "like petrified giants stretching out their arms in speechless pain, whilst others stand like lonely sentinels keeping their dreary watch on the edge of precipices."

DISTRICT MEETINGS IN BRADFORD.

Three highly enjoyable district meetings were held in Bradford on Sunday last the 26th inst., the same having been arranged on account of the postponement of the Birmingham Conference, originally set for that date. Presidents Lyman and Naisbitt, Apostle Lyman and wife and Elder Alexander Buchanan Jr., went over from Liverpool, the party returning Monday evening delighted with what they had seen, experienced and heard in that up-to-date section of the Lord's vineyard.

The meetings were held in the Temperance Hall, and among the visitors present from outside points, were Presidents Walker of the Nottingham Conference, Mitchell of the Newcastle, Armstrong of the Grimsby and Brother and Sister Brinton as representatives of the Sheffield. Most of these and many others were granted the privilege of speaking, and their testimonies, borne under the inspiration of the Holy Spirit, served as one more argu-

ment to demonstrate the truthfulness of the Savior's teachings, "He that doeth the will of the Father shall know of the doctrine whether it be of God or whether I speak of myself."

The morning meeting was opened in the regular way, and after a few cheery words from President Benson, remarks were made by President Walker, Elder Alexander Buchanan, Jr., Presidents Naisbitt and Mitchell, Elder Joshua J. Summerhays and Apostle Lyman. In the afternoon the speakers were President Armstrong, Elder Joseph F. Smith, Jr., Sister Brinton and President Lyman, interspersed with sweet singing by Miss Anderson. In the evening Elder Joseph R. Smith and Apostle Lyman occupied the time, the latter throwing out many valuable hints and suggestions to those not fully acquainted with the belief of the Latter-day Saints, and their object in prosecuting missionary work with such vigor.

On Monday a Council meeting was held, at which those present reported their respective districts, and were addressed by Apostle Lyman and Presidents Lyman and Naisbitt. A good spirit prevailed at all the meetings, a feature of which was the harmony, unity and good feeling existing among Saints and Elders in the Leeds Conference. Surely the brethren in that section are highly favored, and this seems to be fully recognized by President Benson and his corps of efficient aids. B.

A CERTAIN bishop and his wife were talking one evening about the fall of our first parents—Adam and Eve. Said the lady: "It is a most unfair aspersion to cast upon us women that we are all possessed of the weak curiosity of Eve. I am perfectly sure that if I were placed in any such position as Eve was, I could resist the tempation with the most perfect ease." "Very good, my dear," replied the bishop; "perhaps some day we shall see." Nothing more was said about the matter, and the incident passed completely from the mind of the lady. But the bishop—who dearly loved a joke—was only lying in wait, and, meanwhile, concocted a plan to put his good wife to the test. It was a week after the conversation just detailed that the bishop thus spoke to his wife: "My dear, I am going to prepare a dish for dinner to-night myself in my study. It will be a real surprise for you." Dinner time came, and the bishop himself bore his dish, with the cover upon it, from his study to the dining table. He had no sooner deposited it there than the butler announced a visitor who would keep him no longer than five minutes. As he left the room the bishop turned and said, "Go on with dinner, my dear, but please leave my dish untouched until I return." He had no sooner gone than the lady, already worked up to a pitch of curiosity, and thinking that a look could do no harm, raised the cover, when out flew a dozen canaries. She replaced the cover, and sat waiting for the bishop, helplessly watching the canaries flitting about the room. He returned directly, and, giving his wife a hearty kiss, said, "My dear, you are indeed a true daughter of Mother Eve. I have proved it by this little argument."

HEAVEN will be no heaven for me if I do not meet my wife there.—ANDREW JOHNSON.

NEW CENTURY IDEALS.—To weigh the material in the scales of the personal, and measure life by the standard of love; to prize health as a contagious happiness, wealth as potential service, reputation as latent influence, learning for the light it can shed, power for the help it can give, station for the good it can do; to choose in each case what is best on the whole, and accept cheerfully incidental evils involved; to put my whole self into all that I do, and indulge no single desire at the expense of myself as a whole; to crowd out fear by devotion to duty, and see present and future as one; to treat others as I would be treated, and myself as I would my best friend; to lend no oil to the foolish, but let my light shine freely for all; to make no gain by another's loss, and buy no pleasure with another's pain; to harbor no thought which I would be unwilling that another should know; to say nothing unkind to amuse myself, and nothing false to please others; to take no pride in weaker men's failings, and bear no malice toward those who do wrong; to pity the selfish no less than the poor, the proud as much as the outcast, and the cruel even more than the oppressed: to worship God in all that is good and true and beautiful; to serve Christ wherever a sad heart can be made happy or a wrong will set right; and to recognize God's coming kingdom in every institution and person that helps men to love one another.—WM. DE WITT HYDE.

ONE of the great conundrums of Dame Nature is: "Why does not a living stomach eat itself?"—that is, become a thorough cannibal. The gastric juice of the stomach is so powerful that it will dissolve even steel and other such hard substances, while it is perfectly harmless upon the stomach itself, except after death, and then one part of the operation of decomposition is the eating away of the stomach by its own secretion. I don't think, writes "W.," this mystery of "Man, know thyself," has ever been satisfactory solved; but a Dr. Pavy, in the early '60's, came to the conclusion that as the blood in a state of health is always alkaline, therefore this alkalinity of the blood, circulating through the coats of the stomach, neutralises the action of the acid, or gastric juice. Perhaps a more modern medical man may have discovered a more satisfactory solution of this physiological puzzle. Of course, horses eating their hearts out, are familiar phenomena.

QUALITIES OF A GENTLEMAN.—The true gentleman carefully avoids whatever may cause a jar or jolt in the minds of those with whom he is cast; all clashing of opinion or collision of feeling, all restraint or suspicion, or gloom, or resentment; his great concern being to make everyone at his ease and at home. He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking, he guards against unreasonable allusions or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favors while he does them, and seems to be receiving when he is conferring. He never speaks of himself except when compelled, never defends himself by a mere retort; he has no ears for slander or gossip, is scrupulous in imputing motives